BHAGWAN SHREE RAJNEESH

SERIOUSNESS

by

Bhagwan Shree Rajneesh

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A discourse by Bhagwan Shree Rajneesh given on October 20, 1971, at his residence, in Bombay, India.

Seriousness is always END-ORIENTED.
And once you are living for something to achieve,
And life will be meaningless if you don't achieve it,

THIS IS SERIOUSNESS!

The meaning lies in the end,
Not Just in the here and now.
The end must be achieved.
If you achieve it, then it is okay.
If you don't achieve it, then everything is LOST.

So you are serious because
You have made a CONDITION somewhere !
And this is how you have identified

THE MEANING OF YOUR LIFE.

You can never achieve anything because
nothing is static;
everything is changing.

You pick something today;
tomorrow NOTHING is going to be the same,
not even the planets.
The whole could have changed completely —
only in your mind the end will remain.
And in the situation,
If you have planned about it,
the WHOLE situation has CHANGED !

You can never achieve it.
Well, why then so much preparation ?
You try, you think, you plan, you work, and then

THERE IS NO ACHIEVEMENT !

The same thing that you desire NEVER CONTINUES again;
It can never come!

If life was a static and fixed thing,
not dynamic and flowing,
then you could have achieved; BUT
then life would have been DEATH!
LIFE IS life because it is DYNAMIC, CHANGING !
You cannot predict its course.
It is UNPREDICTABLE !
That is why it means it is dynamic and flowing;
flowing always into NOWHERE !

If you are serious then YOU CANNOT FLOW !

Then you are frozen inside.
Then you become just a dead stone.
Then there are resistances around you.
You cannot melt.
You cannot be as life changes, TRANSFORMS !
You cannot transform and change yourself with it.
You have a fixed shape. Now
THE SHAPE WILL BE THE RESISTANCE !
Then there will be STRUGGLE !

Seriousness creates a frozenness !
Frozenness creates a struggle !
You cannot just LET-GO ! SO
be ready to BE IN ANY SHAPE !
Any shape is GOOD !

Trees are good and
dogs are good and
man is good;
be ready to be in any shape. Then
you will be MORE LIVING and
INTENSELY living. Because
the intensity is killed when
you have become identified with
a particular shape!

Then you are shallow because
you are concerned with the shape,
not with the BEING !
Then you will be tense, not INTENSE !

If you are ready to be in any shape whatsoever,
then there is not a wave to you;
there is no rise and no fall.
You are ready to BE IN ANY FORM !
Then you begin to turn inwardly and
YOU CAN FLOW WITH EVERYTHING ! And
the more you flow
THE MORE ALIVE YOU ARE !

So if you KNOW, life is not serious AT ALL! But religious people have made it serious. That's why religious people are anti-life.
But to me
that is NOT religion at all !
That is just a metaphysics for SUICIDE !

To me religion means
a very non-serious attitude,
very childlike; very innocent.

A serious person can never be innocent.
And one who is innocent can never be serious.
They are contradictory.
They cannot exist together.
A child is never serious but VERY INTENSE !
In everything: intense.
If he is playing, he is intense.
If he is angry, he is intense. But
an old man is never intense; he is serious.
He will turn play into work because
the play will become a fight, a struggle, COMPETITION !

This is defeat and victory and
every nonsense will come out. It will not be
JUST A PLAY !

But intensity is something else.
It is not seriousness.
And with seriousness, sadness is about to come !
You cannot enjoy seriousness.
You cannot be happy with seriousness.
You cannot laugh with seriousness.
SAINTS HAVE NEVER LAUGHED.
Sadness is bound to be somewhere around the corner always.

Seriousness is sad.
It cannot laugh.

And even if it laughs,
it is ONLY A RELEASE MECHANISM !
Then the laughter is not innocent.
It is only a release mechanism.

A serious person can laugh, but
then it is only to release the tension of seriousness. And
then again he is ready to be serious.
Tensions are accumulated.
And if I tell a joke,
then I create tension in you, EXPECTATION, CURIOSITY!
What is going to happen?
How will the thing turn out ?

So you become tense with expectation.

So you become serious.
And your mind begins to work.
What is going to be the end? And
if the end turns out JUST AS YOU HAVE EXPECTED IT,
you will not laugh; because
then there is no release.
If the end turns out to be completely UNIMAGINED,
If the end is just a turning,
a complete turn,
you could never expect that
this could be the end, then
the tension which has come to a climax has been RELEASED!

You laugh.
That laughter is not innocent. Because

that laughter is just a release of tension.
Every joke has to create a tension in you.
Then you feel released.

But the innocent laughter is something very different.
It is not a release mechanism.
It is just a way of living.
IT IS JUST A WAY OF LIVING !
Take laughing as a way of living.
Exist as laughter !
You will be absolutely non-serious.
It may be that you will not be able to ACHIEVE ANYTHING !
But what is the meaning of achievement ?
Even one who achieves, WHAT DOES HE ACHIEVE ?
Even when achieving, NOTHING is achieved.

The whole absurdity is this:
even if you achieve something, NOTHING IS ACHIEVED;
and nothing lasts.
The non-achieving mind gains much WITHOUT GAIN !
Every moment he is gaining.
Whatever he gains will not be something very beautiful.
In the end he may not have any achievement.
But he will be rich inside.
Every moment was a rich living.
THE ACHIEVEMENT IS IN THE BEING !
He may not be a great man, a very famous man,
a great scientist, a great painter.
He may be no one really.
But he can die peacefully.
He can die lovingly.

He is rich inside.

Life has given much, AS IT WAS !
Nothing was snatched.
Nothing was taken with a struggle.
As life was, it has given much.
It was a BLESSING!
It was a BEATITUDE!
It was a BENEDICTION,
as it was, WITHOUT ANY CONDITION !

The mind who is trying to achieve,
he is saying to the whole life,
the whole cosmos, that
I CAN ONLY BE HAPPY IF 'this' is happening.

The person is living with a condition.

You cannot live with a condition with the whole !
You will never be heard anywhere.
You will never feel any resonance from the whole
IF YOU HAVE A CONDITION !
Your own condition will become a stone in your neck.
You will be crushed under it by your own hands.
It is not that the whole crushes you.
YOU CRUSH YOURSELF WITH YOUR OWN STONE !
Then you create a barrier.
The whole cannot flow in you because
you have a condition.

You say COME IN, BUT fulfil this much.

The whole cannot flow in you.
You cannot flow in the whole.
Then everything is crippled and diseased. So
don't make any condition with the whole;
don't make any bargain with the whole.
Don't be a competitor with the whole.
don't struggle with the whole;
And then you are "holy".

Flow into it and let it flow in you.
Unconditional movement.
Unmotivated movement.
Then you will be non-serious, INTENSE!
Then you will be living, but blissfully.
Then there is no possibility of sadness.

Then there is no serious frustration.
IT IS IMPOSSIBLE !

No one can frustrate you.
And whatsoever happens is good. Then
good is NOT AGAINST BAD. Then
good is just a feeling !
Whatsoever happens is good !
There is nothing against good. And
this I call a RELIGIOUS MIND :
non-serious, playful, innocent,
without any struggle.

Someone has written me a letter: he writes
that he believed in someone

as if he was BHAGWAN—a God ! And
he believed for a continuous fifteen years.
One day he saw that HE WAS ANGRY, so
he writes that on that day,
not only that, that man became just human,
no God ;
from that day on :
"I cannot believe that any human being can ever be Bhagwan!
can ever be a God !" (he said).

So I have written him that
there were two possibilities.
Him whom you believed as divine became angry.
There were TWO POSSIBILITIES :
either this man was not divine or

YOUR DEFINITION OF DIVINE WAS WRONG !

But no, your definition can never be wrong !
This man is wrong.
The definition is more solid than
fifteen years faith and trust. But

who says that the Divine cannot be angry !
Who says ?
We don't know.
But we have the definition.
Who says that the Divine cannot be angry ?
Of course,
a Divine person must be angry in A DIVINE WAY
— that's another thing. But

we have definitions, and
LIFE ALWAYS TRANSCENDS ALL DEFINITIONS.

So we are frustrated; we are FRUSTRATED !
I have written to that man that
that person was very honest
— he could be angry before you.
It is very simple NOT to be angry before
a person who has believed in you as Bhagwan
for fifteen years; this is very simple
— not to be angry.
It is not a diffficult thing.
He was very sincere.
He flowed.
He could be angry.

RINZAI died as a master, and his disciple,
the chief disciple,
began TO WEEP ! So
there were at least one lakh people.
They were very much frustrated, because
this person was known to be
a person who has realized :
so HOW CAN HE WEEP ?
He must not weep;
because a realized person —
if a realized person weeps — then
EVERYTHING IS "LOST."
There is no difference.

So soon friends came and

requested him not to weep; because
his whole image will be destroyed.
But the disciple said :
"When have I promised you
that I shall not weep ? and
was it a condition that
you will believe me as realized IF
I don't weep ?
When was this promise made ? So
two things : either
decide I am not a REALIZED PERSON or
CHANGE YOUR DEFINITION !"

A realized person can weep —
of course, in a REALIZED WAY !

Really, a person who lives one with life
JUST FLOWS !
There is no resistance.
Anything that comes from him,
anything that happens, HAPPENS !
He has no resistance.
He is not going to say — to lie — that
THIS MUST NOT HAPPEN.
He has become the whole.
He has said "yes." So

in the name of conflict, damnation, struggle, we
have created image of Divine persons, realized persons,
according to our definitions. So
if Mahavir laughs, then

his disciples will say,
"something has gone wrong."
This is inconceivable because
of the disciples' definition —
A DEAD DEFINITION ! And
definitions can NEVER BE LIVING ! Because
anything living changes, and
definitions cannot change. And
if a definition changes, it is
NOT A DEFINITION AT ALL !
It is fixed, and
LIFE IS NEVER FIXED !

So don't think in terms of opposites.
Just think about one thing :

YOU MUST BE FLOWING !
And let anything happen.
Accept it.

If you are going to be a loser, then
be a loser.
If you are going to just be defeated, then
be the one who is defeated; and
if you are ready to be defeated,
to be a loser, then
NO ONE CAN DEFEAT YOU ! Because
the whole thing becomes NONSENSE !
Losing is meaningful because
WINNING IS MEANINGFUL ! Because
you have stakes ! Because

you have a condition TO WIN ! then
losing becomes hard : you feel
defeated, frustrated. So

to me a Divine existence means
JUST FLOW !
If you win that is good;
If you lose that is good.

*****

BHAGWAN SHREE RAJNEESH

Every once in a great while, there comes to the world a fully enlightened teacher—a teacher of such a calibre, with so must love for mankind, that all who are fortunate enough to cross his path are uplifted towards their maximum spiritual potential; a teacher whose sole raison d'etre is to bring humanity out of its suffering to divine grace. Such an enlightened one is Bhagwan Shree Rajneesh.

"I want to share with you," he says, "the infinite love that the presence of God has created in me. I want to distribute it, And the wonder of it is, the more I distribute it, the more does. it increase."

His charisma is of such magnificence, it transcends language. He is "bhagwan"—divine; no words can do him justice. He combines the wisdom of Lao-Tse, the compassion of Christ; the peace of Buddha and the playfulness of Krishna all in one. He is not the drop, but the ocean—the infinite ocean of cosmic consciousness. There he lives continuously. He is the VOID—empty of all the samskaras of past births; the highest reality of NO-MINDEDNESS. Those who are receptive can experience; can KNOW HIM through his divine vibrations, beyond the veil of the physical.

Bhagwan reached full enlightenment at age 21. He tells that his last life was lived some 700 years ago. At age 106, he began a 21-day fast and was to attain the highest consciousness after the 21 days. But he was murdered after 18 days of fasting—3 days short of the goal. As a result, in this life, it took him 21 years to live out the 3 days. Bhagwan's mother related that after he was born he refused to eat or drink for 3 days, as if continuing the remainder of his fast, and no effort on her part could get him to take in even a morsel.

He was born, with full memory of his past lives, on December 11, 1931 in a small village near Jabalpur in India. He is the eldest in a family of 5 sisters and 7 brothers. His father is a merchant. His mother reports that as a child he was very playful and mischievous and wouldn't go to school until about age 9.

His first glimpse of samadhi in this life came at age 7 after the death of his grandfather to whom he was very close. It was the first time he had witnessed death, and he experienced intense sorrow, to the point where he also wanted to die. He prayed, "Oh God, do something so I shall die," then fell asleep repeating in his heart the words, "I want to die, I want to die, I want to die," subconsciously. At 2 or 3 in the morning he awoke feeling that he whom he wanted to die had in fact died. Everything seemed to have died. His body could not move, his eyes could not open, nor was there any breath. "It is strange," he realized, "that everything is dead, but I am here....if I were not alive now, I would not notice that everything had died." Thus he became aware he was not the body, and from that day on, he reports, he had conquered the fear of death, and death was finished for him.

When still a young child, he became very sad over the death of a sister and refused food for a long period of time. One day he encountered a Jain sadhu who wore only a loin cloth and took his food in a begging bowl. He liked the simplicity of this sadhu's ways so much, he also began to dress like him and began taking food again, but only in a begging bowl. In order to get him to eat, his mother had to arrange it so that the food was given him in the bowl, after he had begged for it.

He attended Saugar University and took his master's degree in 1957. He proved to be an extraordinarily brilliant student and graduated first in his class. For nine years, he served in two colleges as a Professor. In 1966, he resigned from his professorship to devote his life solely to the spiritual regeneration of humanity.

At age 21, Bhagwan was meditating sitting up in a tree. suddenly his body fell to the ground, where it lay for a period of time. "How is it," he wondered, fully aware and still sitting in the tree. "that my body is there and I am here." Within the next six months, a series of experiences followed leading him to ultimate transcendence to VOIDNESS. Others of the 20th century who were fully enlightened, he says, are Ramana Maharishi, Gurdjieff and J. Krishnamurti.

In past lives, he has lived through many spiritual traditions Hassidic, Christian, Buddhist, Sufi, Hindu, Taoist, Jain and others, He is in living contact with the teachings & practices of these traditions through akashic records and intends to revive all the occult and esoteric sciences taught by Lao Tse, Mahavir, Budha, Christ, Mohammad, Nanak, Gurdjieff and Ramana. Maharishi, for the benefit of mankind. "..We have to jump into a realm where there is nothing but silence....," he teaches. "What a joy it is to sail like this....to go on sailing in the ocean of the unknown ! How can I describe it ?"

Bhagwan is non-traditional in his approach and believes in experimenting with various techniques of meditation from all systems, as well as in devising new methods. For the present age, he teaches a dynamic method that releases suppressions and brings out the inner anarchy and madness hidden in us all. Only after this chaos is released can real inner peace and enlightenment come, he says. His methods are revolutionary and practised by hundreds and hundreds of seekers who are diving deeply into the many layers of consciousness. To effect his ends, Bhagwan Shree has founded and inspired a movement called Neo-Sannyas Internationa (NSI). To date, he has initiated over 700 seekers from India and abroad into Sannyas, and the number is growing rapidly from day to day. He says that many of his disciples were with him 700 years ago in his last life and are again returning to him because at that time he promised them he would come again to help lead them to the Divine.

Of Sannyas, he says, "Giving up the world is not Sannyas. The awakening of Self-knowledge is Sannyas. This awakening leads to the renunciation not of the world, but of the attachment to it. The world remains where it is, as it is, but we are transformed, our outlook is transformed." This transformation results from deep meditation.

The Sannyasins who belong to NSI practice Bhagwan's revolutionary meditation method daily and carry the joy and the bliss gained from it into their lives and to the world to help others attain the same. Experienced Sannyasins are travelling through India to conduct meditation experiments and to work

in spiritual healing as well. New centres are being established in the West also. Several times a year, Bhagwan himself conducts intensive meditation camps for large groups of seekers.

This is a restless age—an age where the rapid changes in technology are causing much breakdown of old values and traditional family structure, and much psychological disturbance results. People are seeking desperately for answers. But it is also a very fortunate age — like the age when Christ lived and the age of Buddha. For among us, in the 20th century, is the presence of Bhagwan Shree Rajneesh—the enlightened once. The gates of the temple are wide open, he tells us. To KNOW, to SEE and to HEAR, we have only to open our hearts to him and to stop, look and listen.

—ma ananda prem—

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